THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 181

Phillips Andover where Universalists and Unitarians will meet in Joint Session August 21-24

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June, 1953

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

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UNIVERSALISTS AVOW FAITH IN

God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

June, 1953 — No. 6

The cover is the Chapel of Phillips Andover Academy where the Biennial Assembly of The Universalist Church of America and the Conference of the American Unitarian Association will be held jointly, August 21 through 24, 1953.

The Editor wrote the story about the change in leadership in the Universalist Church, **Dr. Cummins Resigns, Dr. Gibbons Elected.**

Rose E. Neuse is a member of the First Universalist Church of Canton, New York. Like many other valued members of Universalist churches, Mrs. Neuse is also a Friend by conviction. Because we believe her comment on the Webb and Dommeyer articles so penetrating, we captioned it **The Soul of Universalism.**

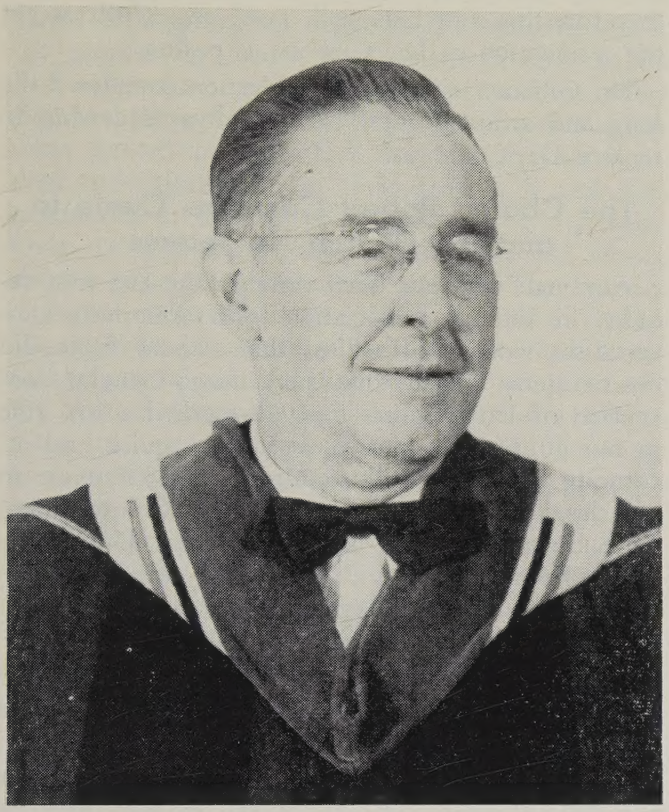
Stringfellow Barr is historian, biographer, college professor, and student of world government. Mr. Barr is most recently author of *Citizens of the World*, a stimulating tract for our times with an introduction by Justice William O. Douglas. In April, members of the Associated Church Press were fortunate in having Mr. Barr address their annual meeting in Washington on the subject, **Toward A Christian Foreign Policy,** and we are fortunate in being able to give our readers an abridged version of that brilliant address.

Rosalie A. West, our wise and skillful missionary to the Maritimes, has written us a heartening account of **The Free Religious Fellowship of the Maritime Provinces.**

Donald B. F. Hoyt in a veritable *tour de force* of condensation gives us the story of the **Spring Meeting of the Board of Trustees.**

Dr. Cummins Resigns, Dr. Gibbons Elected

The Story of Change in Leadership in the Democratic Manner After Fifteen Years of Successful Churchmanship



Robert Cummins, Retiring General Superintendent

Photograph by Toburen

Brainard F. Gibbons, General Superintendent-Elect

ON April 29, the Board of Trustees of The Universalist Church of America announced the resignation of Dr. Robert Cummins from the office of General Superintendent and the election of his successor, Dr. Brainard F. Gibbons. Dr. Gibbons will take office November 1 next.

Behind these announcements is a story of statesmanlike loyalty to his church on Dr. Cummins' part and wise democratic action on the part of the committee subsequently appointed to select a new General Superintendent.

At the spring meeting of the Board of Trustees over a year ago, Robert Cummins indicated that he intended to resign his office to take effect after the 1953 General Assembly. He recommended to the Board the appointment of a committee on a successor. The committee was appointed as follows: Max A. Kapp and Holbrook Mulford from the Board of Trustees; Walter Kellison, Council of Superintendents; Harold Latham, Association of Universalist Men; Albert Niles, Association of Universalist Ministers; Mrs. Cyrus Springall, Association of Universalist Women, and Rozelle Royall, Universalist Youth Fellowship. Dr. Gibbons was designated as chairman.

The Quest for a New Leader

Many hundreds of letters were sent out to both clergymen and laymen asking for suggestions. The committee held several meetings and deliberated long and carefully. Beyond doubt, never before in our history were so many men suggested for our highest executive office. This is a clear indication of the abundance of high grade leadership which we now possess and, incidentally, a high compliment to the fifteen years of leadership of the retiring General

Superintendent. Earlier years in the first half of our century did not produce such leadership in such quantity.

Very early in the process, Dr. Gibbons' name was suggested and at his earnest request withdrawn.

When it became apparent that many Universalists from many areas were interested in Brainard Gibbons as their next general superintendent, the committee insisted on bringing Gibbons' name back into consideration and he was, of course, retired from the committee.

After final deliberation the committee presented its report to the Board. By unanimous action Dr. Brainard F. Gibbons was elected General Superintendent of the Universalist Church, April 10.

The Board of Trustees sent a direct appeal to the officers of the First Universalist Church of Wausau, Wisconsin, of which Dr. Gibbons has been the successful and beloved minister since 1942. In asking the Wausau Universalists to release their minister for the national work, our Board said,

"The crucial problems to be worked out for our denomination are both a tremendous challenge and an opportunity.

"Our total church needs a leader of proved organizing and administrative ability.

"Our total church needs a man who will transform the business operation of our denomination into a more effective agency.

"Our total church needs a person of exceptional qualities to guide us in matters of carrying out federal union if it is adopted.

"Our total church needs a minister who can be a spokesman to inspire and lead us as liberal religionists.

"It was the unanimous opinion of our board that Dr. Gibbons could fulfill these responsibilities. The kind of leadership which he is able to offer in our cause is perhaps unique in our denomination because of his particular training and experience.

"We realize that sacrifices of a very real sort are involved on the part of both Dr. Gibbons and the Wausau Universalist Church, if we are to command Dr. Gibbons' leadership.

"While we honor Dr. Gibbons by our choice of him as General Superintendent, we are also aware of the fact that his work will be fraught by many hazards and heartaches, so that the honor is deepened by our faith that he can master the responsibility. Our board wants you to feel that, if he accepts, he will still be serving you and Universalists everywhere in the same cause in a larger area."

The fine spirit of loyal co-operation on the part of Wausau Universalists was expressed in their resolution accepting Dr. Gibbons' resignation which said in part: "Deeply aware of the fine work which Dr. Brainard F. Gibbons has done for this church but realizing that his call to higher responsibilities will best serve the Universalist Church as a whole and therefore this church as well, (we) regretfully accept the resignation of Dr. Gibbons as pastor."

Dr. Gibbons' acceptance of election completed the long and arduous quest for executive leadership to replace Dr. Cummins.

The Church Robert Cummins Came to and the Church He Leaves

Any man who has lived through the last two decades in intimate association with American Universalism would be far less than candid if he did not recognize the fact that the Chicago General Convention of Universalists in 1937 marked a low tide in our affairs as a church. Perhaps a quick and informing reference will highlight the difference in our church between then and now. At Chicago there were under twenty-five ministers present. During the week of May 4 last at a seminar for new Universalist ministers there were present *thirty recent additions* to our preaching and teaching ministry.

From the crash of 1929 through 1937, Dr. Roger F. Etz and his associates had carried on a desperate struggle to hold the Universalist Church together. Revenues were falling and kept on falling. Staff was cut and cut again. Dr. Etz served as both superintendent and secretary. Local churches were in trouble. Ministers were in acute distress in many places. Morale was low. After Dr. Etz resigned, a committee from the Board of Trustees sought a new General Superintendent. In Chicago in the fall of 1937 the tide turned when the trustees found their man in Robert Cummins, minister of the First Universalist Church of Pasadena, California.

Charles B. Ladd of Everett, Massachusetts, chairman of the Committee, said to the youngish and scared superintendent-elect, "Cummins, if in ten years time, you can check the tragic slip of these past years, we will be satisfied."

Dr. Cummins' first biennium was one of incessant travel, exploration, listening, and fact finding. In Washington in 1939, the new superintendent, in his report, surveyed the resources, material and spiritual, of Universalists. The results were electrifying. Here was a call to a free inclusive fellowship of religion and a challenge to its wholehearted support.

The Tide Turns

There followed a great surge of enthusiasm and the Forward Together Movement was launched. There was opposition, of course. We are a free and articulate fellowship. On the anvil of controversy slowly (often the pace was painfully slow to the leader) a growing program was hammered out and improved forms of organization began to be implemented. In the process the leader was sometimes hurt. In the heat and stress of the work, he sometimes hurt others. But now these things fall into their proper insignificance before the great fact that Universalists recovered their confidence in their free faith and their confidence in themselves as ministers of that faith. Over the land today there is confidence and mutual respect among ministers and laymen. The Forward Together Movement ran head on into another World War. The program had to be modified. Growing scarcity of ministers and necessary relations with the Armed Services Chaplains Department put an extra load on the Superintendent's desk. But somehow through war and postwar years the growing program and improved organizational setup continued to make progress.

In spite of criticism and controversy, perhaps because of it, Universalists rallied behind their General Superintendent.

Even a very brief summary of the years must record the change from multiple appeals from Headquarters to a Unified Appeal which has raised the current income from $8700 to $12,000 to $50,000 annually. The over-all budget during this period grew from $40,000 to $160,000. Universalists have demonstrated their confidence in the work of their church by legacies and gifts that have more than doubled the capital resources.

Functioning Program Departments

The outstanding achievement of these years has been the slow but steady evolution of functioning program departments. The General Sunday School Association after careful study joined with The Universalist Church of America to establish a Department of Education. The parent church body recognized its responsibility to youth by the employment of a full time professional director of youth. Intelligent elasticity of organization kept the youth organization itself intact and internally autonomous.

World War II brought us into the work of emergency relief. The Universalist Service Committee came into being under the leadership of Carleton Fisher, first in Europe in co-operation with the Unitarian Service Committee. Later, during the postwar years, this was expanded into a growing Department of Service Projects.

In the field of general churchmanship, Dr. Cummins gave active and constructive leadership in the matter of raising the standards of professional training for our ministry and rationalized laws of fellowship. Early in his administration he added to the staff specialized field workers whose function is to help local churches. Latterly his administration has been actively concerned with developing an enlarged program of Church Extension.

Symbolic of these years is the fact that in 1942 our national organization was granted a new Charter under a new name, The Universalist Church of America. Now with growing fellowship in other lands, we are faced with the need to strike off the last and limiting phrase of that name.

In spite of his many administrative duties, Dr. Cummins has found time through the years to write numerous valuable pamphlets and devotional manuals. He is also the author of a basic textbook in church administration, *Parish Practice in Universalist Churches.*

The supreme test of this going program is that today the number of Universalist churches and the numbers of individual Universalists is increasing significantly.

In 1939, Miami University, Dr. Cummins' Alma Mater, conferred on him the Honorary degree of Doctor of Divinity in recognition of his work as a churchman.

Our Superintendent Elect

Brainard Frederick Gibbons is a native of New York. He attended Colgate University and graduated from New York University Law School, and the Theological School of St. Lawrence University. In his early life, he practiced law for ten years. Since 1938 when he was ordained to the Universalist Ministry, he has given his entire time and all his energy to the ministry of religion serving Monson and Lawrence in Massachusetts, and Wausau, Wisconsin, as parish minister and during the late war as naval Chaplain in the Pacific theatre of the war.

When he went into the chaplaincy, the Wausau Universalists refused to accept Dr. Gibbons' resignation and gave him extended leave. Since the end of the hostilities, he has been active as parish minister and civic leader in Wausau. In 1951 Dr. Gibbons was elected president of The Universalist Church of America.

Dr. and Mrs. Gibbons have three children, Chadwick, who is graduating from Massachusetts Institute

of Technology this month, Nancy, a student at Russell Sage, and Mrs. John Johnson of White Plains, New York.

The outstanding thing about Brainard Gibbons which Universalists everywhere will be most happy to know is that he is first and last a good minister of religion. The key to this man's professional qualities of leadership lies in a fact that perhaps only a professional colleague would note. While he has been a leader in many, possibly most, of the social service areas in Wausau since 1942, his most effective achievements have sprung directly from his pulpit and parish ministry. Numerous illustrations could be given of this but space can allow only two. Shortly after the war Gibbons, back in his church and his community, saw the matter of housing for veterans get stalled by long and ineffectual debate. One Sunday morning he went into his pulpit and spoke his mind on the iniquities of the delay. That sermon, however, was no mere condemnation. It ended with a practical proposal. The minister and his wife joined in offering space in their home for a houseless veteran and they invited their parishioners to do likewise. That sermon and its sequel broke the deadlock and the city set about doing something practical for veterans who needed housing. On a later occasion, a sermon presented in the form of an open letter to President Truman finally attracted national attention and stimulated a crusade of moral protest that stimulated the ferreting out of corrupt public officials.

It should be pointed out in this latter incident that again the sermon was no mere condemnation. Coming straight out of the heart of the Judeo-Christian spirit of ethical prophecy, it was a confession of corporate sin and a clear call to repentance.

A religious concern for human beings, a prophetic fire, and a keen mind characterize the man whom your Board of Trustees has called to be Minister to the Ministers and the laity of the entire Universalist fellowship. —E. H. L.

St. Lawrence Theological School students at work in their temporary building. Dr. Kapp is teaching. Peter Scott at his right side. The Japanese boy is Toshio Yoshioko. The girl is Janet Hartzel.

The Soul of Universalism

Rose E. Neuse

If democracy is not to be engulfed totally in the world of work and its purely utilitarian considerations, there must arise from within democracy itself individuals with the intellectual, spiritual and aesthetic power to break out of the confines of our ordinary everyday world to lead us on to the real freedom which can alone be found in the world of the spirit.

IT is natural and good that a religious society which has abandoned many of the traditional doctrines of Christian theology should attempt to find a philosophical basis for its spiritual and intellectual advancement. The presentation put forth by Professor Dommeyer and the Rev. Theodore A. Webb in recent issues of *The Universalist Leader* should, for all its stylistic power and charm, to my mind be combatted vigorously.

Universalism stands at a critical stage in its history. In the past it has been largely anti-Calvinistic. With the decline in the power of the Calvinist doctrine in the Christian church today, the wind has been taken out of the sails of Universalism. The present generation of Universalists must rediscover its *positive* theological tradition and position. Very little has been done in this direction and it is the most urgent task facing the church today.

For this reason the considerations placed before us by this article, representing as it does, by and large, the logical positivist attitude to religious questions, must be accepted gratefully as a basis for further discussion.

As far as this writer is concerned, the young man in a Universalist theological school who is an atheist and the *cause celebre* of the none-the-less interesting doctrine of non-heresy, is a red herring across our right path. Personally, of course, the young man can enjoy our fullest confidence as long as he himself feels he can remain in a church which, after all, still prays to and glorifies an unknown God. As liberals we are undoubtedly tolerant in our personal attitude. An all-embracing tolerance can, however, never become the doctrinal heart of a living religious community. Its lack of positive content, its wide abstraction, deny it relevancy to our central problem concerning the basis of our religious aspirations. It leads head-on to another criticism of much of historical liberalism. I refer to the lack of any central body of passionate conviction. This lack has led to the inner decay of many liberal movements. That passionate conviction can go hand in hand with a spirit of wide tolerance, must, in fact, do so if humanity is to avoid the appalling consequences of all fanaticism, many of the great have proven. It is one of the marks of civilized man. This personal spirit of tolerance is something quite different, however, from a doctrine of non-heresy.

Let us examine now the positive basis of our belief, the "truth known or to be known" of our creed. Here also we are at variance with the authors. The only truth they leave us is the scientific *fact*, the statement which is humanly verifiable. Religious truth is of a quite different order. In religion, as in philosophy, we are confronted and concerned with the great central questions of human destiny: Man's fate as he confronts the universe in its totality. St. Augustine in his *Confessions* reflected upon the ceaseless unrest of the individual in the course of his temporal life, with his memories, his sense of guilt, his aspirations and his hopes. With the cause and manifestations of this ceaseless unrest, all true religion has been concerned. True philosophy also has always originated from the individual man who, bounded by the narrow limits of this short life, is bold enough to enter upon an intellectual struggle with totality, seeking truth about this situation in which we find ourselves.

That we can legitimately use the word *truth* as applicable to this different kind of knowledge we have concerning ourselves in all the different facets of our humanity, cannot, I think, be disputed. In spite of the objections of the semanticists, common sense tells us obstinately it must be so. If we consider carefully we will find, too, that different kinds of truth have different effects upon us as individuals. Scientific truth, the verifiable fact, has to be *accepted;* the individual, in many instances, does not have the scientific knowledge to enable him even to follow the processes involved in attaining the facts. Religious and philosophical truth of the kind we have been discussing, on the other hand, calls for *commitment* on our part. This is no passive truth, but a dynamic *power which compels us* to face our unique

vocation as individuals. Insofar as we commit ourselves to it, our body of truth expands.

It is clear that this fundamental attitude of all true religion and all true philosophy, and the questions which arise from it, such as that of the modern philosopher Heidegger: "Why, after all, should there be such a thing as being, why not just nothing?" cannot be answered with complete finality, scientifically, factually. The answer to such questions cannot, of their nature, be "neatly rounded truths." These questions which arise, however, are the questions within our own souls with which we look hopefully to religion and philosophy for answers, however tentative these answers may be. The truths and the facts of the natural sciences and the analysis of consciousness by the psychologists, however enlightening these may be, do not touch the central task of religion. Religion's task is to bring insight and wisdom to man in the existential aspects of his nature, as distinct from his transient existence with its variety of changing situations and actions which have only limited aims.

Religious truth, then, is quite different from that of the exact sciences. Thus the questions immediately arise: What is truth in this realm of human consciousness? By what capacities of the human spirit do we discover it?

First, in order to forestall objections, it seems to me, there can be no separation of the so-called *spiritual* world and the world of ordinary life and toil. Man is at home in both and we can gratefully accept all that science has done to ease the burden of our everyday life. Nevertheless our generation, which has known more of these benefits than any other, is still tormented by the "unease" of which St. Augustine speaks. If this unease is to be in any degree assuaged, it will be as we transcend the world of everyday cares to a deeper consciousness of selfhood. In New Testament thought the individual is always profoundly unique and the problem of the good life is thought of not primarily in terms of general moral laws (nor in norms of human conduct such as many psychologists and sociologists of today are busy with) but in terms of unique vocations.

It is with truth concerning the values of personal existence in this transcendental sense then, that religion is concerned. We, today, who call ourselves religious are in the tradition of those throughout the ages who have gone before us in the adventure of selfhood. Their testimony is embodied in mythology, theology and the great philosophical systems. It is for us to reinterpret this tradition in the light of personal experience and thus attain knowledge of the transcendent without which there can be no religious consciousness.

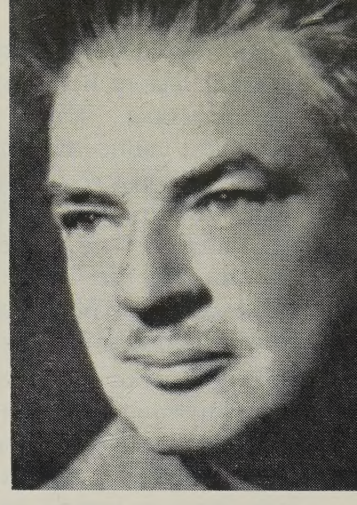
It is in this search for transcendental truth in all activities of the human spirit that the Universalist Church will find its soul, not in an all-embracing universalism that has no spiritual content. Religion cannot be adapted to the masses in a mistaken effort to elevate democracy. It remains, what it always has been, the most personal and the most intimate of all human experiences.

What the church can do today for democracy is to take over the function which was formerly performed by the privileged who had at their disposal the leisure for philosophical, religious and aesthetic activity. The spiritual aristocracy of the past was also, to a large extent, the privileged aristocracy of class. This class, we feel rightly, no longer exists. If, however, democracy is not to be engulfed totally in the world of work and its purely utilitarian considerations there must arise from within democracy itself individuals with the intellectual, spiritual and aesthetic power to break out of the confines of our ordinary everyday world to lead us on to the real freedom which can alone be found in the world of the spirit.

Vermont Universalist Youth Rally, Barre, Vermont, April 10 and 11. Back row, left to right: Carol Hendrick, Woodstock; Bud Ingalls, Springfield; Jeanne Blood, Hartland; John Black, Barre; Jane Page, East Montpelier; Roderick Wilson, Derby Line. Seated: Rozelle Royall, national president; Alice M. Harrison, director.

Toward a Christian Foreign Policy

Stringfellow Barr



For a Christian, Congressman Velde's threat to investigate the churches goes deeper than the fact that our Constitution guarantees freedom of religion. It joins an issue that, sooner or later, must be joined, unless the churches abdicate their responsibilities. It is the issue of sin.

THE Congressional witch-hunt is merely the spearhead for those Americans who believe they have at last located the source of sin in the modern world. It is a major triumph for the Devil that he has persuaded them the only source of sin is communism! Being persuaded, they will not think to examine their own hearts. The Kremlin becomes Hell; Stalin—or Malenkov—becomes Lucifer; communist officials become demons; anti-communists become those who are saved, and ex-communists those most precious souls who repented. All sins except communism pale to nothingness. They are venial. We can gladly overlook roguery or malfeasance in high office, provided the rogue is fighting communism. A sort of blanket dispensation covers any Senator who loudly joins the Great Crusade.

Thus sin seems to be disposed of; and, being but human, we sigh with relief, even those of us who are too modern to use the word *sin* any longer. But it seems disposed of only to Americans, and not even to all of those. The self-righteousness which results from this facile solution horrifies our military allies; arouses derision in countries we accuse of neutralism (he that is not with Us is against Us!) and fills with shame those Americans who believe that on the Last Day we shall each be judged by quite other standards than the kind of Americanism our grand inquisitors claim to protect.

We are all being urged to apply for plenary indulgence by joining the Red-hunt, by tattling, by slander, by spying against our neighbors. We are becoming like the Washington burglar who, a few months ago, telephoned the F.B.I. that they would find top-secret government documents on the second floor at such and such an address. And who, asked the F.B.I., was he? "Oh, me!" he replied. "I'm just a burglar who happened to come across them. I thought I ought to report to you. And I'll be gone before you get here." If all of us could just prove to the government that we knew sin, that is communism, when we saw it, we might be through and gone before the government, or God, found out what else we were up to.

Because we Americans are a self-governing people, we Christian Americans are doubly responsible to God; as subjects and as rulers. As rulers, we are ultimately responsible for our post-war foreign policy. That policy cannot, I believe, be defended before God. Our self-righteousness about communism has not only blinded us to the hundred little private sins we all commit, against God and against our neighbors across the street in our own home town. It has blinded us to the sin we have allowed our government to commit in our name against some two-thirds of mankind; against men, women, and children whom, thanks to modern technology, we now meet daily as we go down to Jericho. I have tried to describe elsewhere the misery of these, our new neighbors; the famines and epidemics that make their lives a hell, the lack of clothes and shelter, the ignorance, the filth. The communists have offered them a plan and insist that it is a plan of genuine escape from this unspeakable misery. We have offered them "Point Four," and the very words are a bitter jest in most of the countries of the world. We have insisted on making Point Four a bilateral Washington project, while the United Nations program of technical assistance starves along on shoestring appropriations. We have tried to persuade our neigbors that *American know-how* is all they really lack, when they desperately need capital investment in basic public services. We have even urged that private investment by American business, guaranteed against nationalization by our government perhaps, would be better than

public investment anyhow, when the whole of their colonial history has schooled them to beware of foreign investors. When we finally did offer sizeable grants for public investment, we added military strings that frightened six friendly nations into refusing our help. We are busy explaining that we will do wonders later, as soon as we have saved them from communism, but that until then all our money is needed for weapons. They have not asked us to save them from communism. *They would like to eat.*

They have not asked that America alone save them from anything, even from the starvation they regard as a more clear and present danger than communism. Ever since 1947, once a year, they have asked us to join them in setting up an International Development Authority capable of saving all of us from a sick world economy. That sickness threatens them with starvation. Starvation is making it easy to spread communism. We regard the spread of communism as Russian aggression. This is the sequence that spells revolution in many countries, and war for all of us.

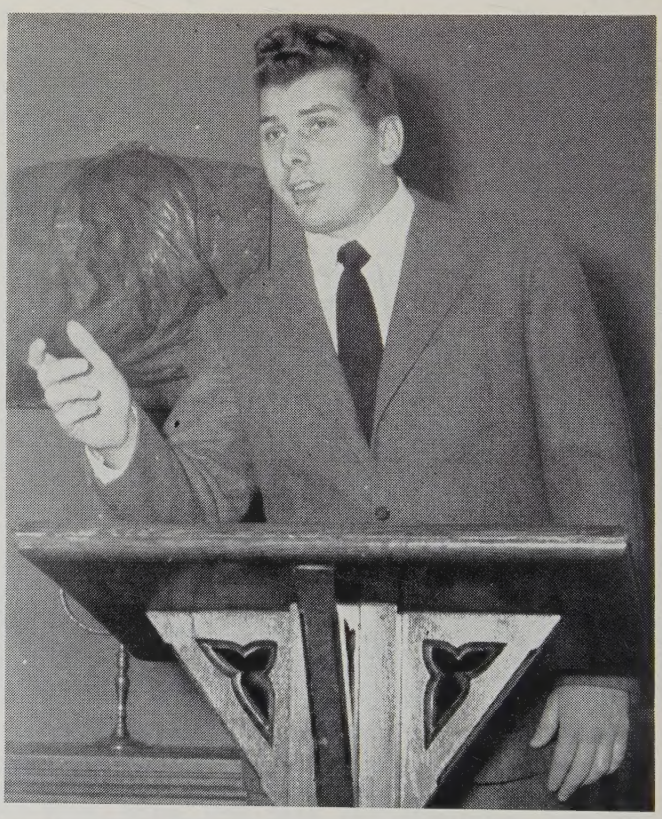
Every year, every year, they urge us to join them in what is actually the common problem of mankind. And every year we slap down their proposals.

These are facts the average Christian in our country does not know, facts that go a long way towards illustrating how deadly a sin self-righteousness can be, even about communism. *But is it not time the average Christian in our country should demand an explanation of our government as to how our policy can lead us anywhere but war?* As to what, since it rejects our neighbors' proposal, it proposes to do about the most gigantic practical problem that modern man confronts?

The average Christian cannot demand an explanation intelligently because he has not examined the problem and does not know the real facts.. He will not find the real facts on this problem in the American press (our self-righteousness has taken care of that) and he does not read the press of other countries. So, if he demands an explanation of Washington, it can fob off almost any explanation on him and he will take it. Like Point Four. Yet, if he would rule as a Christian ruler, which is what he is, he must pierce the Gold Curtain that separates the thinking of the richest people in history from the thinking of the wretched hundreds of millions in *the free world* we are busy saving.

I suggest that we Christian leaders, whether ministers or laymen, had better do a little investigating of our own. We had better investigate our foreign policy. We had better investigate why our agents in Washington are refusing to co-operate with our neighbors in other lands, why we prefer to play rich uncle instead of loyal brother. Our Christian neighbors need not begin by investigating Congressman Velde, who is a product of our national self-righteousness, who may really believe he has located a source of sin, and who may honestly believe he can exorcize it and leave all of us as sinless as himself.

No, we Christian rulers had better first examine ourselves. We can organize study groups in our churches immediately and, through hard and earnest discussion of the relevant books and documents, we can formulate clearly the questions on foreign policy that we should be asking our representatives in Congress. And we can put ourselves in a position to insist on real answers from men who are responsible to us for real answers. We can then ask God's forgiveness for being negligent rulers and therefore half-hearted Christians, with confidence that He will forgive us. Until we have thus lifted from our consciences a great burden of sin, we shall remain Pharisees, able to see sin only in the Kremlin.



Frank N. Johnson, graduate student, St. Lawrence Theological School, preaching in the temporary chapel.

The Free Religious Fellowship of the Maritime Provinces

A "Fellowship of Ideas"

Rosalie A. West

HOW many religious organizations are genuine *fellowships of ideas?*

Take away the cement of social contacts; the joy of relaxing in a friendly atmosphere, aided by the occasional sandwich and cup of coffee, the friendly chit-chat and exchange of anecdote, and how much genuine fellowship would remain?

Most of our present-day group structure leans heavily upon the social element. There is one type of organization, however, which flourishes without the stimulus of food, articulate discussion, or the glow induced by congenial company. It is the Correspondence Fellowship, which consists entirely of the passing on of opinions and ideas, on paper, from one individual to another.

The Free Religious Fellowship of the Maritime Provinces of Canada is now an established and thriving Fellowship of Ideas. Organized a year ago, it held its second annual conference on Easter Monday at Amherst, Nova Scotia, a town most conveniently located for both Nova Scotia and New Brunswick members. Few of our subscribers could leave home at this busy season, but it was heartening to find that at least half the group were newcomers, not present at our gathering a year ago. Our ages ranged from the twenties to the sixties. Three were ministers. One, "Hank" Colpitts, left the Baptist church during the past year to take a Unitarian pastorate in Maine. Two had never joined any church, being unable to find satisfaction in any particular denomination. One friend, who last year was confused by our lack of basic authority—*"but is there no definite belief I must accept in order to belong?"*—this year was happily and confidently one of us.

The meetings were most informal. What began as a Panel Discussion on the topic, *As I See Religion,* developed into a comparison of viewpoints, with much good-natured argument, ending in the admission that though there were wide areas of difference among us, we could all agree on the underlying principles: the right to individual freedom of thought; the use of reason in religion; a common search for truth, with emphasis upon the building of strong moral character and the development of all the resources of one's personality with the high purpose of making a maximum contribution to the progress of the human race.

Personally, I feel we shall succeed as a truly *liberal* Fellowship if we agree to diversity in our approach to religion, insisting upon complete respect for each member's sincere opinion, deliberately stifling any tendency to say, "I am 'liberal,' you are not."

After various additions and subtractions, our list of subscribers has grown to one hundred and twenty-five names. To these we have sent five mailings during the past year. Several promising regional centers are emerging in both Nova Scotia and New Brunswick. A Hants County Fellowship (N.S.) has already been organized, its members meeting once a month. Two enthusiastic families live in Moncton, N. B. One of these, a young couple, is anxious to secure a sensible Sunday School curriculum for their two small children. I went on to Moncton from Amherst and spent a delightful evening with the Harmers and several of their friends, tearing myself away with difficulty at midnight!

At the closing session of our conference, we were surprised to see a stranger walk in. He was a Halifax minister, a student leader at Dalhousie University. He came in very hesitantly, as though entering a den of dangerous revolutionaries. This man's name had been put on our list at random. We were about to delete it, as he had shown no interest in us whatever! We shall follow up this contact.

And so, much encouraged, we begin a new year. Among suggestions offered as to the literature to be mailed out in future was this ambitious one. Let six of our members try their hand at writing an article, sermon or essay, appoint two of the executives to edit and use this material in one or two printed pamphlets.

There is great promise of a strong liberal movement in the Maritimes. We cannot call this body either Universalist or Unitarian. It would be confusing at the present stage to attempt to teach denominationalism to people to whom these two names mean nothing at all. One has the feeling, too, that our members would be happier in an all-Canadian setting, as far as this is possible.

Universalists At Work, Summer 1953

HUNDREDS OF BOYS AND GIRLS suffering from diabetes will be sped on their way to better health and longer lives of happiness and usefulness at the Association of Universalist Women's camps at Clara Barton Birthplace this summer. Scores of Universalist men and women have worked and given money and continue so to do, so that the generous and skilled doctors and nurses of the camp medical staff can carry on the project.

* * * *

FOR THE FIFTH YEAR Universalists representing the Universalist Service Committee will return to the adolescent boys' camp in Druhvald, Germany, this year with an international work camp group. The group under the able and experienced leadership of Norma Goodwin, project director, will consist of six American young people and ten or twelve young Europeans. The director, Norma Goodwin, is one of our outstanding young Universalist leaders. She grew up in our Fitchburg church and has added to her vigorous Universalist heritage more than three years of active work with the Friends Service Committee, most of that time in foreign service.

During this summer of 1953, our work campers in Germany, working with the Arbeiter Wolhfart, will help to construct a recreational building. Funds for materials have been supplied by the Universalist Service Committee.

At home the Service Committee is again sending an Institutional Work Camp Unit into the Manteno State Hospital in Illinois. This group will be under the leadership of Donald Thompson with Sally Baines as associate director.

* * * *

FROM MAINE TO CALIFORNIA, in the Midwest and in South Carolina, Universalists, young, middle-aged, and older, will go to "summer school" in institutes ranging from week ends to fortnights. The courses in these institutes have been carefully planned and will be well-manned. The programs include courses in *Education, Worship, Public Affairs,* and *Churchmanship.* We do not have room to include details of this rich program. Typical is this Public Affairs Institute which will be held at Ferry Beach, Maine, August 8-15, under the leadership of Carleton M. Fisher. The institute will concentrate on the subject of *The Crisis in Education.* Among the instructors and resource leaders will be Dr. Harold Rugge, the Rev. Jeffrey Campbell, Dr. and Mrs. Robert Tapp of the Theological School at St. Lawrence, and the Rev. George Lapoint. All our summer schools are equally well-staffed. If you are a new Universalist or if you have not seen the detailed program pamphlets on this great summer program, write to 16 Beacon St., Boston for details.

* * * *

SOMETHING NEW has been added this year to our summer program. This is a Seminar for Foreign Students at Beaver Lake, New York, September 4-11. This new project will be directed by the Rev. George Spencer. It consists this first year of thirty selected foreign and American college students who will study the subject *Religion, a Plus or Minus Factor in World Relations.* The 1953 program will be a pilot guide for future projects of this type. George Spencer is well-equipped for this new venture by his past experience in the field. Mr. and Mrs. Spencer organized and directed our Junior High World Citizenship Camp for four consecutive summers. This last named project celebrates its tenth anniversary this coming summer.

* * * *

A MOST IMPORTANT FEATURE of our 1953 summer program, of course, is the General Assembly of The Universalist Church of America which will be held on the Campus of Phillips Andover Academy, Andover, Massachusetts, August 21 through August 24. This assembly will be held concurrently with the biennial conference of the American Unitarian Association. Universalists and Unitarians will debate and vote on the proposal for Federal Union. Universalists have important changes in their Bylaws and Laws of Fellowship to consider.

* * * *

MORE AND MORE CHURCHES send more and more young people, church school teachers, women workers and men's club members to our institutes each summer. For a decade the very worthy and profitable practice of writing into the local church budget, or otherwise financing, scholarship aid for young

people and religious education workers to attend institutes has grown in Universalist circles. The practice is beginning to show positive results in better local church programs and in better understanding of ideals and objectives.

Send your youth and your church school teachers to your regional Universalist Summer Institute. Plan to attend at least one *Churchmanship* or *Public Affairs Institute.*

ORTHODOX HETERODOXY

WOULD it were, but this is not just another rhetorical paradox. This is a disease of the spirit which attacks unwary liberal religionists. One day its victims are pleading eloquently for broad tolerance and the spirit of vicarious understanding. The next day they are saying to their dissenting colleagues, "*This* is liberalism! There is no other!"

The ravages of this disease are dreadful. As in other well-advertised diseases, the victim's best friend cannot tell him because the victim is busy beating up his best friends with the thorny club of dogmatism.

There is both a preventive and a cure for this disease. It consists in keeping or recovering the truth that whether a man or woman summarizes his highest loyalty in the word "God" or "Good," he is both a brother and a fellow worker if in his life he "do justice, love mercy, and walk humbly."

"Rise up, O men of God! Have done with lesser
things,
Give heart and soul and mind and strength,
To serve the King of kings . . . . .
. . . His kingdom tarries long,
Bring in the day of brotherhood,
And end the night of wrong."

ST. LAWRENCE THEOLOGICAL FUND PASSES THE HALFWAY MARK

THE drive for three hundred thousand dollars to rebuild the Theological School at St. Lawrence University has passed the halfway mark. One hundred and fifty thousand plus dollars has been given or pledged by loyal Universalists to insure a greater future for our theological education. This is good news and we rejoice in it!

To achieve the full goal and to get the so necessary three hundred thousand dollars will call for every effort every Universalist can make to this end. The facts of the case are that to date some regions have reported meager results. So there can be no time out for admiring our present achievements.

Only sacrificial labor and giving can insure a better future for St. Lawrence.

Universalists have the capacity and the ability to finish the job. Let's get on with it.

WHO SHOULD INVESTIGATE WHOM?

THE greater Chicago area Universalist and Unitarian ministers joined in preaching on the above subject on Sunday, April 12. The affair was a fine demonstration of practical co-operative churchmanship.

Four of the sermons were selected by an editorial committee and brought out in an attractive pamphlet. These four sermons on the danger to American democracy in the present scandalous abuse of the investigating powers of Congress are by Leslie T. Pennington, Edwin T. Buehrer, Homer A. Jack, and Albert F. Harkins. Taken all together they make a useful source booklet on this most pressing present danger.

Universalists may secure copies of *Who Should Investigate Whom?* at twenty-five cents each by writing to the Rev. Albert F. Harkins, First Universalist Church, 262 DuPage Street, Elgin, Illinois.

FISHER RESIGNS SERVICE POST

THE Board of the Universalist Service Department has authorized the announcement of the resignation of Carleton M. Fisher as Director to take effect not later than June, 1954. The Board also announces the selection of Mr. Fisher's successor, the Rev. Dana E. Klotzle.

Carleton M. Fisher has served the Universalist Service Committee both at home and abroad since 1945. After professional training, he went to Holland for us in December of 1945. Carleton was transferred to Hungary, January 1, 1947 and returned to this country late in the fall of 1947. Since then he has been director of service projects for the Universalist Church.

Through these years Carl Fisher's devoted and always personally modest leadership has made it possible for our people to write into their living history the most shining chapter in the story of American Universalism.

Mr. Fisher is leaving his present post because he wants to return to the parish ministry. We say without reservation that fortunate will be the church that secures the ministry of this devoted and skillful minister.

Spring Meeting of The Board of Trustees

Donald B. F. Hoyt

THE spring meeting of the Board of Trustees of The Universalist Church of America opened at 2:10 P.M., April 8, at 16 Beacon Street. Because the president, Dr. Brainard Gibbons, was delayed by parish duties, the vice-president, Mrs. Clinton L. Scott, presided through the first day. Esther A. Richardson was not able to act as secretary, due to illness; so Jean Norton, of the headquarters staff, served in that capacity.

The reports of the officers had been presented to the board in mimeographed form and their contents were carefully examined and discussed. In an extensive memorandum, issued in January, Dr. Gibbons had urged a compilation of all administrative procedure, so that unnecessary duplication and injurious contradiction might be avoided. The General Superintendent reported an increase of eleven thousand in our constituency over the past eleven months. The report of the Treasurer was encouraging in that this year the excess of expenditures over receipts was $39,611.60, — some five thousand dollars less than the preceding year.

For the Universalist Publishing House, David L. Peirce reported a thorough house-cleaning of the financial structure and the return of the editorial office to 16 Beacon Street.

Mrs. Scott, reporting for the Department of Church Extension, gave a hopeful account of the newly organized Universalist-Unitarian church in Atlanta, Georgia. The Rev. Philip Giles, assistant to the general superintendent, recently returned from a trip to Atlanta, described the new property acquired by the church, a completely equipped edifice which had been the church of the Latter Day Saints.

As head of the Department of Publications, Dr. Donald B. F. Hoyt asked for and received the approval of the Board to publish in pamphlet form a chapter on Universalism which had been contributed by Dr. Cummins to *The American Church,* published by the Philosophical Library, Inc. Dr. Hoyt also gave an account of correspondence which he had had with the Reverend Rene Valentin of Haiti. Mr. Valentin has organized several religious groups on that island and is now seeking a closer fellowship with The Universalist Church of America. The Board agreed that this request should be cordially received and asked Dr. Hoyt to continue the correspondence in co-operation with the departments of Church Extension and Service Projects.

Most of Thursday forenoon, with Dr. Gibbons in the chair, was devoted to consideration of the budget for the forthcoming fiscal year, as presented by Holbrook Mulford, chairman of the Committee on Budget and Control. It is a difficult task for representatives of the constituency of the Universalist Church to adopt a budget which requires a substantial withdrawal from capital funds, but there is no other way of carrying out our commitments. So, regretfully, but not apologetically, we report that next year's budget provides such a withdrawal to the amount of twenty-three thousand, two hundred and seventy-three dollars.

At 11:30 Dr. Ellsworth Reamon presented the appeal for a contribution to the Building Fund of the St. Lawrence Theological School. It was a forthright and eloquent presentation. For the convenience of the reader, the Board's response, made the following Saturday, after due deliberation, was an appropriation of twenty-four thousand dollars, to be expended over a period of three years.

In the afternoon session, Rozelle Royall, William Collier, Alice Harrison, presented resolutions previously drawn up by the Universalist Youth Fellowship Board and the Association of Unitarian Youth Council. In the resolutions the Board was asked for advice as to the joint youth program for merger, in the event that Federal Union should be rejected. They wanted assurance that both denominations would continue their support of the youth organizations should they vote to merge this coming June. The discussion upon the resolutions was friendly throughout. No objection was raised. The following were appointed to a committee to draft a statement upon the resolutions: Dr. Max A. Kapp, Wilson Piper, William Collier. Dr. Emerson Lalone, Rozelle Royall.

During the evening session, the Rev. Albert Niles was appointed to the Department of Education to succeed the Rev. Edna Bruner, now the executive head of that department.

Friday forenoon, the Rev. William W. Lewis presented his report for the Commission on Federal

Union. The returns from voting churches are disturbingly below what should be expected. Of Unitarian churches, fifty per cent; and of Universalists, thirty per cent have reported their voting. To awaken our churches to their responsibility in this vital matter, a letter, compiled by Dr. Donald B. F. Hoyt and Dr. Max A. Kapp, was authorized as the expression of the Board to be sent to all churches which have not voted.

In the afternoon, the report of Mrs. Clinton L. Scott, chairman of the Department of Church Extension, informed the members on new churches and their affairs. The Tarpon Springs Church, under the guidance of the Rev. Ida Folsom, is showing remarkable progress. From Maryland, California, Illinois, new organizations were reported: some flourishing, some needing further assistance, none dying.

For the Department of Survey and Evaluation, Miss Folsom said that the proposed new by-laws are now in type, that additional changes will have to be made on the floor of the General Assembly.

The business moved along so expeditiously that the Board was able to adjourn Saturday at 11:50 A.M.

Announcement of the election of Dr. Gibbons to succeed Dr. Cummins as general superintendent appears elsewhere in this number.

Trustees present were: Dr. Gibbons, Mrs. Scott, Miss Folsom, Dr. Hoyt, Dr. Gustav Ulrich, Dr. Max A. Kapp, Holbrook Mulford, Levon Seron, Wilson Piper, the Rev. George Lapoint, Albert Robinson.

State Superintendents in attendance for part of the meeting were Dr. Clinton L. Scott, the Rev. Walter E. Kellison, the Rev. Harmon M. Gehr.

OILING UP IN TEXAS

Now that the colleges and universities are next in line for a concentrated dose of red-baiting, according to McCarthy, let churches not think that they are immune. Christian leaders have been under attack for several years, the red-baiters delighting to confuse the public to the point of making believe that the principles of Jesus and the practices of the Russian Politburo represent the same "line."

On January 12 the *Wichita Falls* (Texas) *Record* carried a quarter page advertisement of a series of three addresses by one Captain Edgar Bundy, designated as a "former intelligence officer of the U. S. Army Air Force," to be given under the auspices of twelve fundamentalist Baptist churches. Here are quotations from the announcement:

"*How are the Communists Invading the Churches?* Congress says they are. Mr. J. Edgar Hoover says they are! Captain Bundy will tell how they are, with explosive documentation which will make some people sore and others shocked! *Russia's Religious Fifth Column Within the U.S.A.* Moscow's dearest friends discovered in pulpits and seminaries in the U.S.A. Captain Bundy exposes a man honored by the largest Protestant group in the U.S.A. and identifies him with numerous communistic organizations. *The Master Stroke of the Communists—the Perversion of the Bible.* Who was behind the new Standard Revised Version of the Bible? Captain Bundy reveals the subversive activities of so-called *scholars* who worked on the unauthorized changes made in the R.S.V. and explains why no American Christian should own one."

Since more than one million copies of the R.S.V. have already been sold and more than half that number have in addition been ordered, there must be, according to our Baptist fundamentalist friends, at least more than a million and a half subversive, communistic Christians in the U.S.A. Don't let the F.B.I. catch you with that version in your home!

—Guy Emery Shipler in *The Churchman*

A SIGN UNTO YOU

A short time back I chanced upon a remark which brought me up short and then set my imagination off as if by jet propulsion.

A little girl was trying to describe to her friend the exact location of the church she was attending. She said, "It is the church down the street that has a plus mark on top!"

What is the sign on the top of your church and the sign within?

Let it stand for a plus on the worth of the individual.

Let it stand for a plus on the good work of right-minded men in their effort to build the kingdom of brotherhood on the earth.

Let it stand for a plus in its teachings to point the way to a God of love.

Let it stand for a plus in presenting Jesus as the friend and spiritual leader of all who seek the way of truth.

Let it stand for a plus in the loyal support of all who worship within.

—Charles H. Monbleau
in *The Malden Universalist*

THE PROGRESS OF UNIVERSALISTS

Do you believe in progress? Of course you do! Do you believe in the progress of Universalism and The Universalist Church? Since you are a reader of this paper, of course you do. But how much?

One of our greatest Universalist principles, "the supreme worth of every human personality," is another way of expressing God's fatherhood and man's brotherhood, as proclaimed in an earlier declaration of Universalist Faith. Another way of saying it is man's highest and greatest value—man's divinity.

Do you think of yourself as divine? Do you express divinity in your living? If we take time to think about our individual divinity, we will find that we can do more and better things—we can make our lives count for more toward "progressively establishing the kingdom of God" in our everyday relationships. Are you progressing as a Universalist?

The Department of the Ministry is progressing in its goal for more and better ministers. Our Department of Publications is advancing in its effort to produce more and better literature. Our Department of Education is moving forward in its work for better teachers and better church schools, and better understanding of our Universalist Faith. Our Department of Service Projects is progressing in its work of putting Universalism into action through its programs of service to others. Our Department of Church Extension is organizing Universalist Fellowships that will grow into Universalist Churches.

Universalism is a way of life, a way of living. When we progress in living our Universalism, we will progress in giving our time and money for Universalist work. We will give to our Unified Appeal larger and larger amounts, that Universalism may continue to go forward.

Let's live up to our supreme worth and give to the full extent of our greatness. Send your contribution now to the Unified Appeal, as evidence of your progress in Universalism and your desire that the work of The Universalist Church shall go forward.

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—June A. Burns

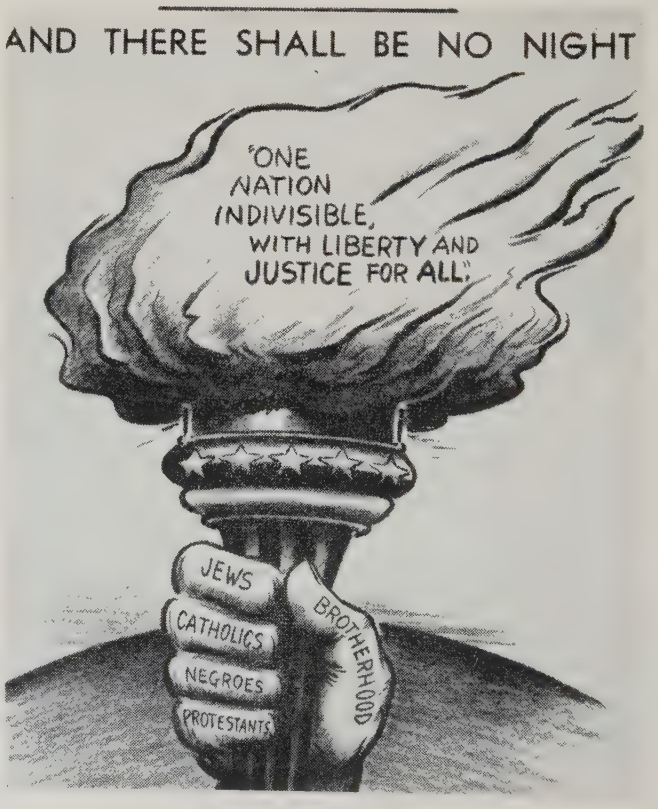
Churches completing payment of their Minimum Fair Share in Unified Appeal during March.

Florida
Tarpon Springs
Maine
South Hope
New York
Loon Lake
Ohio
Olive Branch
Springboro
Vermont
Bethel

Churches contributing during March amounts which made their total Unified Appeal payments larger than last year.

Connecticut
Stamford
Florida
Tarpon Springs
Indiana
Richmond A.U.W.
Iowa
Mitchelville
Kentucky
Hopkinsville
Maine
Dover-Foxcroft
Maryland
Silver Spring Fellowship
Massachusetts
Adams, North
Arlington
Weymouth, First
Worcester, All Souls
New Hampshire
Dover
Portsmouth
New York
Rochester
Ohio
Lyons
Norwalk
Olive Branch
Vermont
Concord

OUR FISCAL YEAR CLOSES JUNE 30, 1953



Reactions Of Our Readers

MR. SMUDSKI'S NEIGHBOR COMMENTS

To the Editor:

I am pleased to find J. Robert Smudski's article in the February issue of *The Universalist Leader*. Mr. Smudski was my neighbor during his pastorate in Gary, and my office girl, Pat Enloe, was in his Sunday School class.

Although I never met him, he developed so much interest in religious affairs in the youngsters, I was favorably impressed.

WILLIAM R. ROGGE

Gary, Indiana

DESTRUCTION OF FOOD IS IMMORAL

To the Editor:

I want to commend most highly your magnificent editorial, *Food Surplus and World Peace,* in the October issue of *The Christian Leader*. You called the program of crop curbing or destruction of food surpluses, in the light of world needs, "unmoral" and "amoral." You might rightly have gone further and said it is positively *immoral!*

MORLEY R. HARTLEY

Lansing, Michigan

INVESTIGATIONS DANGEROUS TO DEMOCRACY

To the Editor:

I regret very much your having placed the editorial in your March issue of *The Universalist Leader* entitled, *Government by Investigation is Dangerous to Democracy* inside your magazine. I regret it very much!

Yes, I regret its being placed inside the magazine. It should have been emblazoned on the front page of that issue in flaming letters!!!! The writer of that editorial has captured the affirmative spirit of universalism. Here is no bludgeon, no whip, no thorn to beat others with into submission and submissiveness. Here is the living altar of a positive, declarative freedom, a freedom which is ever urging us on, imploring us to retread the footprints worn lean by now of those great prophets of man's greater vision and the Will of the Most High.

For this editorial remains within the great free prophetic stream of liberal religion by opposing the strangulation of free thought, by advocating always "the authority of truth, known or to be known." And further, what is most amazing, it is almost alarming in its prognosticatory powers. It foretold with astounding accuracy some of the recent scandalous and scurrilous public outrages.

Bravo, Mr. Editor!

DAVID J. HAYEMAN

Philadelphia, Pa.

FEDERAL UNION AND THE THEISTIC POSITION

To the Editor:

I shall greatly appreciate inclusion of this item in your *Reactions*.

Does not much of the lack of enthusiasm for the Federal Union, even in the three areas proposed, stem from the feeling that too little emphasis is given to our theistic heritage?

Is there any value in the suggestion that churches, which derive their inspiration from their belief in *God as Eternal and All Conquering Love,* might vote "yes" provided that in the areas of religious education and publicity, there shall be recognition of the theistic tradition in both denominations, acceptance of its continuing validity and a sustained policy to proclaim and teach it in the future.

HERBERT E. BENTON

Stafford, Connecticut

UNIVERSALISM AND AMERICAN FREEDOM

To the Editor:

It did my heart good to read such a forthright defense of our traditional American freedoms as expressed in Harmon Gehr's article, *Are Our Democratic Ideals Sound?* As he so clearly points out, the American people need to become re-acquainted with their heritage as expressed in the Bill of Rights! "Free people must *live* like free people!"

Certainly those who call themselves Universalists are called upon to be in the vanguard of those who defend freedom in these days of incipient American totalitarianism. Freedom of the pulpit and the pew are inseparable from that freedom of thought, expression and association that make up a democratic society.

How about devoting an entire issue of *The Universalist Leader* to the subject, *Universalism and American Freedom?*

CARLETON FISHER

Boston, Mass.

WHAT THE HEART KNOWS

To the Editor:

Enjoyed ". . . Life Everlasting", immensely. Hence this spontaneous scribble!

What the heart knows!
Ah, there's the splendor of cold snows
warming in the sun —
the coming thaw, and coming on
of Spring: fragrance of flowers,
and the meaning of hours
that gives them their poetry;
intimations of Immortality
in all around we see. Familiar faces,
and Love — that gives them their graces —
the golden stair to Heaven above,
lighting our common-place
with the smile of That One Face;
making the Universe one —
in Love's holy Communion.

THOMAS TURRELL

Junction City, Kansas

DR. ADAMS PRESENTS "RELIGION OVER THE FOOTLIGHTS"

Dr. Frank D. Adams, minister of the Universalist Church of Farmington, Michigan, presented three unique and inspiring Sunday afternoon programs on *Religion Over the Footlights,* January 25, February 22, and March 22.

Dr. Adams dealt with three celebrated plays of the first half of the twentieth Century: *The Servant in the House, Outward Bound* and *Death Takes a Holiday.*

He analyzed each of these plays and gave dramatic presentations of some of their memorable scenes.

Our Library Desk

THE GOSPELS
Translated into Modern English
By J. B. Phillips
The Macmillan Company, New York, 1953
Price $2.75

Biblical translation seems to be in the air; the *Revised Standard Version* only recently completed, the *Confraternity* version of the Roman Church currently in process, and now a new private translation of *The Gospels* just published. The author, the Rev. J. B. Phillips, was born in London, trained in the classics at Cambridge, and is now Vicar of St. John's in Redhill, Surrey. While not a professional Greek scholar, he seems to be a competent one.

Mr. Phillips is also familiar with general studies in the field of New Testament. This is evident in the brief introductions with which he prefaces each of his translations of the Gospel text. Here he summarizes the general consensus of modern scholarship regarding such questions as authorship, date, and historical setting.

The author states his general point of view and method in translating as follows: "We are not in the least concerned with a word-for-word version: all we want is to know accurately the thought of the author, and if possible, to recapture something of the style of the original work . . . the best method . . . would appear to be: To translate the Greek text as one would translate any other document from a foreign language, with the same conscientiousness, but also the same freedom in conveying, as far as possible, the meaning of the original writer." (p. vi)

In exercising his freedom in this matter the author occasionally resorts to paraphrase rather than translation; sometimes with very happy results, sometimes otherwise. Occasionally he fails to convey "the meaning of the original writer." Thus his translation of Luke 2, 4f reads, "Joseph went up . . . to be registered with his *future wife,* Mary, now in the later stages of her pregnancy." This perpetuates the common misconception of "betrothal" as the exact equivalent of a modern "engagement". Some four and a quarter centuries ago Tyndale came much closer the real meaning when he referred to Mary as "maryed".

Again, in translating the concluding verse of Mark (16, 8) he is somewhat too free. His reading: "And they got out of the tomb, and ran away from it. They were trembling with excitement. They did not dare to breathe a word to anyone."

The "R.S.V." is much to be preferred at this point. In similar fashion his rendering of the prologue to the Gospel of John (1, 1) is not too felicitous. "At the beginning God expressed Himself. That Personal Expression was with God and was God, and He existed with God from the beginning."

In some cases his paraphrase is a great improvement over literal translation. Thus Matthew 5, 29 reads, "Yes, if your right eye leads you astray pluck it out and throw it away; it is better for you to lose one of your members than that your whole body should be thrown on the *rubbish-heap.*"

I am very happy to see that at last someone has recognized that "gehenna" doesn't mean "hell". Even the "R.S.V." translates as "hell", though it has a foot-note that admits "hell" is not in the Greek text and they should have said "gehenna". The actual, physical gehenna as it was in the time of Jesus is here made clear in the author's paraphrase.

One further passage will be adequate to demonstrate the author's style and illustrate both its excellencies and its defects. The passage is the conversation between Jesus and the woman of Samaria. (John 4, 19ff)

"Sir," said the woman again, "I can see that you are a prophet! Now our ancestors worshiped on this mountain, but you Jews say that Jerusalem is the place where men ought to worship . . ."

"Believe Me", returned Jesus, "the time is coming when worshiping the Father will not be a matter of 'on this mountain' or 'in Jerusalem.' Nowadays you are worshiping with your eyes shut. We Jews are worshiping with our eyes open, for the salvation of mankind is to come from our race. Yet the time is coming, yes, and has already come, when true worshipers will worship the Father in spirit and in reality. Indeed, the Father looks for men who will worship Him like that. God is Spirit, and those who worship Him can only worship in spirit and in reality."

Here we have a lucid and challenging rendering of the words of Jesus; but marred by two minor matters. Perhaps "reality" is the essential meaning here of the Greek "aletheia", yet somehow the common translation "truth" seems to be more vital. The other discordant note is the capitalization of "Me". In spite of the exalted claims placed on the lips of Jesus by the Evangelist, I doubt if Jesus ever identified himself with deity as this capitalization would suggest. It suggests Father Divine much more than Jesus of Nazareth. It at least is out of character with the rest of the passage.

If space permitted I could "wax real eloquent" about this book. Pastors and religious education workers will find it an important tool in their work; the general reader will find it of great interest. —Ellis E. Pierce

TWO BOOKS FOR EVERY MAN

UNDERSTANDING OF THE WEATHER
By T. Morris Longstreth
Macmillan Company, 1953
118 Pages
Price $2.50

THE STARS ARE YOURS
By James Sayre Pickering
Macmillan Company, 1953
225 Pages
Price $3.95

Both of these excellent books are revisions of earlier texts. Mr. Longstreth's charming little book, originally called *Knowing the Weather* is both a revision and an enlargement in the light of recent studies and discoveries of meteorolgy.

Both books are commendable from the point of view of the untrained layman in that they are written in simple, and as far as possible non-technical language. Mr. Pickering's book on the stars is enriched by a large section of exciting and helpful photographic prints.

These two books belong on the ready reference shelf of every man or woman who lives even part time out-of-doors and who thoughtfully appreciates not only the sunshine but also wind, rain, and stars. — E. H. L.

Department of Education

Universalist Church of America, 16 Beacon Street, Boston 8, Massachusetts

THE SUMMER INSTITUTE STORY

Universalism Today carried Institute previews, giving places, dates and deans or registrars.

To our people in the Middle West we announce also the Unitarian Institute at Lake Geneva, Wisconsin, June 28-July 4. For information, write to Western Unitarian Conference Office, the Rev. Randall Hilton, 800 Oakwood Blvd., Chicago, Illinois.

To our people within reach of Star Island, we announce the Unitarian Star Island Educational Institute, July 4-11. For information, write to New England Regional Office, the Rev. Frank Smith, 25 Beacon St., Boston 8, Mass.

The Unitarian Institutes, coming as they do on different dates from our own, double the "time opportunities" for those who "have to take vacations when they can get them."

Perhaps before this issue of *The Leader* reaches you, flyers will be out giving complete programs of the respective institutes across the country. (The Department of Education, 16 Beacon St., Boston 8, Mass. will welcome any inquiry.)

Our summer institutes will bring our people together in fellowship, they will stimulate thought, they will come to grips with problems, they will train for leadership.

See Mr. Fisher's story of the Public Affairs Institute.

Think what the Junior High and Youth Institutes will mean to our youth.

Highlighting announcements for the first Education Institute, Ferry Beach, July 25-August 1, is the fact that Dr. Henry Helmholz, pediatrician, of the emeritus staff of Mayo Clinic, is to be the resource person on child development. Dr. Helmholz is a member of our Board of Education. His medical contributions are known throughout the medical world. He was chairman of the recent White House Conference on Children and Democracy and was Chief Medical Consultant for the United Nations. He will bring the doctor's professional insight and the Universalist's concern for the finest possible child development.

Dr. Sophia L. Fahs is to be the key resource person for the second Education Institute, Ferry Beach, August 1-8. As teacher, author, and editor of the *Beacon Curriculum,* we owe her an incalculable debt.

Both weeks will offer a laboratory school for children from the nursery to the Junior High age.

Both education weeks will feature a rabbi, who will give courses on Psalms and Prophets.

Both weeks will offer seminars on *Meanings in Religion,* when those present will have opportunity to put their questions and think out loud together.

Both weeks will offer consultation on Curriculum Planning.

The institute story across the country will be a significant one.

Let every church be represented.

KNOW CHURCH HISTORY

In the Easter mailing this Department urged the study of church history, recommending the use of two very readable books, *Church Of Our Fathers,* by Professor Bainton of Yale, and *The Church Across the Street,* by Manwell and Fahs. The subject need not be "dry as dust," indeed it can be interesting and rewarding. He who joins a church without knowing something of church history is not adequately prepared, either from his own standpoint or that of the church. A high school youth once said, "How do I know I shouldn't be a Methodist?" He took a course on church history, found out not only what many denominations believe, but asked himself again and again, "What do I believe?" Those who have joined Universalist churches without doing as this youth did often are confused in their own thinking and more than confused when it comes to the church's educational program for children.

Dr. Robert Cummins has made an important contribution to this subject by writing Chapter XVII of *The American Church of the Protestant Heritage,* edited by Vergilius Ferm, Philosophical Library, 1953 (Price $6.00). Dr. Cummins' chapter on "The Universalist Church of America" is excellent. It is to be made available to our people in reprint form. However, this reviewer recommends the entire book to our churches as a reference work. It is a study in contrasts worth the price!

We recommend also, *The Story of American Protestantism,* by Drummond, published by Beacon Press in 1950. Here, among other things, we have the story of the expansion of Protestantism in America, especially as strand after strand of immigrants came, carrying their "old country" religions with them, which is large explanation of the growth of Catholicism also. This, too, is a reference work, another very readable one, for the church library and the classes on church history.

—Edna P. Bruner

THE CRISIS IN EDUCATION

The Public Affairs Institute at Ferry Beach, August 8-15, will be devoted to a consideration of the present crisis in education: with the current attacks on the public schools, the present tide of "anti-intellectualism" and attempts to enforce conformity in thought and opinion, with attacks on academic freedom in our colleges, with problems brought about by the growth of parochial education systems and the continuing emphasis upon released time.

Resource people scheduled to participate in the institute include Dr. Harold Rugg, author and Professor Emeritus of Columbia University Teachers College; the Rev. George M. Lapoint, chairman of the Department of Education, The Universalist Church of America; the Rev. Jeffrey Campbell, Putney School, Putney, Vermont; and Dr. Robert Tapp, Professor of Theology, St. Lawrence University. A representative of the National Education Association is expected to be among the resource persons.

Professional teachers and school administrators will be especially welcome.

—Carleton M. Fisher, *Dean*

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

EXECUTIVE BOARD MEETING

Home of Mr. and Mrs. Cyrus F. Springall, Andover, Mass.

The executive board of the A.U.W. held its annual spring meeting at the home of the President, Mrs. Springall, late in May. The beautiful woodland setting was a restful place for the busy board sessions and provided pleasant moments of relaxation.

Phillips Academy is not far from the Springall home so the board members had an opportunity to visit the campus and to make the final plans for their biennial sessions.

The following women were present: Mrs. Benjamin Hersey, Mrs. Walter Worthington, Mrs. John Miller, Mrs. Arthur Webster, Mrs. Arthur Smith, Mrs. James Blanchard, Mrs. Robert Rice, Mrs. Lester Nerney, and Mrs. J. Russell Bowman, executive director. Mrs. Daniel Taylor, camp secretary, and Mrs. Dorothy Harrison, office secretary, were present for part of the time.

FIFTY-NINTH BIENNIAL SESSION

The Official Call

The fifty-ninth biennial session of the Association of Universalist Women will be held at Phillips Academy, Andover, Massachusetts on August 21, 1953 for the purpose of hearing reports, electing officers, and transacting any other business that may legally come before the session.

ALICE G. WORTHINGTON
Recording Secretary

The A.U.W. meetings, along with those of other auxiliary groups, precede the Friday evening service which will open the joint meeting of The Universalist Church of America and The American Unitarian Association. It is to be hoped that, insofar as possible, our women will plan to remain through the U.C.A. sessions which will close with a banquet on Monday, August 24.

The proposed plan for Federal Union of the U.C.A. and the A.U.A., which will be voted upon at Andover, is of vital concern to each one of us and deserves thoughtful consideration.

While meals will not be served on the campus until Friday, those who wish to occupy rooms Thursday night may do so; be certain to indicate this when sending in reservations. This will be of particular concern to A.U.W. members since our session convenes at an early hour.

Further information about the program will be sent out later, but we hope reservations will be sent in as soon as possible. The A.U.W. is a non-delegate body and Universalist women present at the business sessions may vote.

TENTATIVE PROGRAM

Thursday—August 20, 1953

2:00 P.M. State Presidents' Council
Executive Board of the A.U.W.
6:00 P.M. Dinner for Executive Board members and State Presidents.
7:30 P.M. Joint Meeting of the Executive Board and the Presidents' Council.

Friday, August 21, 1953

8:30- 9:30 A.M. Registration
9:30 A.M. Worship Service
9:45 A.M. Call to Convention
Appointment of special committees
10:00-11:00 A.M. Business Session
11:00-12:00 A.M. Round Table Discussions
Luncheon
1:30- 2:30 P.M. Round Table Discussions
2:30- 4:00 P.M. Business Session
4:00- 4:30 P.M. Gift Service
Closing Worship Service
Charge to New Officers
4:30- 5:30 P.M. Round Table Panel Discussion

The Round Table discussions which were initiated two years ago in Portland will be repeated by request. Experience gained at that time has helped us to plan more adequately for these Round Table discussions; more time will be allowed for them, there will be more sections so the groups will not be too large, and we think you will like the topics which are to be announced later along with the names of the leaders.

The campus of Phillips Academy, one of New England's oldest preparatory schools, is very beautiful. Accommodations are very comfortable and the charge is reasonable. $2.00 per night per room, $4.00 per day for meals. Let us make this fifty-ninth biennial session a memorable one by having a large number present.

SUMMER CALENDAR FOR THE CLARA BARTON BIRTHPLACE AND CAMPS

May 22—At the Joslin Camp Farm, a luncheon in honor of Mrs. Clarence I. Lewis, retiring chairman of the Massachusetts Committee on Social Service of Unitarian Women. Members of the Clara Barton Birthplace Committee and guests will attend.

(*Continued on Page 174*)

News of Churches and Church People

BIBLE STUDY CLASS GRADUATES AT BIDDEFORD, MAINE

How do you get a dozen adults to engage in a study of the Bible which involves attendance at classes one week-day night a week and some home study? Adult people have a lot to do; and once the minister in the Universalist Church, Biddeford, Maine, had announced he was beginning such a Bible Study Class he was not sure just what would happen. To his surprise and delight, an even dozen people signed up for the course and ten of them finished.

Certificates of Recognition were awarded at the last lesson of the class on April 7, 1953. Those completing the course included; Mr. and Mrs. William A. Michie, Mr. and Mrs. Edward Warren, Eleanor Davis, Virginia Leonard, Jeannette Davis, Lydia Briggs, Mrs. Edna Burns, and John Cooper. In addition to the Certificates of Recognition, the graduates received, as a gift from the Committee on Religious Education of the Biddeford Church, a copy of the new book, *How to Know Your Bible* by A. Victor Murray.

The course is to be repeated in the near future, and the widespread attention which the course has attracted brought four people not connected with the church who have asked if they may take the course.

— Richard O. Burns

THIRTY NEW UNIVERSALIST MINISTERS AT SEMINAR

Twenty-eight parish ministers and two Ministers of Education coming in all from eleven states attended the Seminar for New Universalist Ministers held at Rolling Ridge Retreat House, Andover, Massachusetts, May 5 through 7, under the auspices of the Department of the Ministry of The Universalist Church of America.

The ministers arrived at Headquarters, 16 Beacon Street, Boston, Tuesday morning, May 5. They were given a tour of the offices and met staff members. In the afternoon they were taken by chartered bus to the beautiful Retreat House at Rolling Ridge. This institution, the property of the Massachusetts Conference of the Methodist Church, was made available through the generous co-operation of our Methodist friends.

Sessions were informal. Staff members presented the history, current program, organization, and resources for local churches. Questions and discussion followed each presentation.

Dr. Cummins, who was chaplain throughout the Seminar, opened the session with a vesper service.

Philip R. Giles acted as moderator for the meetings and presented the staff members. Emerson Hugh Lalone spoke on **Universalist History.** Mr. Giles presented the **Organizational Structure and Procedure of the National Body.** Edna Bruner and Mary Lillie discussed **Educational Curriculum and Program.** Carleton M. Fisher outlined the **Service Committee Program.** David Peirce spoke on **The Universalist Publishing House.** Alice Harrison and Roselle Royall were spokesmen for the **Universalist Youth Fellowship.** Anne S. Bowman outlined the **Program of the Association of Universalist Women.**

Dr. Cummins closed the sessions with a meditation which was also a challenge to the high service of the ministry of religion.

Those present were: Francis Anderson, T. C. Adams, Vinton Bowering, Walter Brethauer, Gaston Carrier, William DeWolfe, Henry Hanhisalo, James Hunt, Philip Larson, Elizabeth Matthis, Marvin Maris, David MacPherson, Carl Nelson, James Neighbours, Wilbur Parker, Henry Pommer, Charles Reinhardt, William Robinson, Fred Ringe, Harry Sherman, Robert Sterling, Donald Thompson, Doris Trafton, Robert Wile, H. Blair Whitney, Rhys Williams, John Wolf, Charles Wood, Wells Behee, Harold Wright.

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FERRY BEACH PARK ASSOCIATION LADIES AID

The annual meeting of the Ferry Beach Park Association Ladies Aid will be held in the lobby of the Quillen, Saco, Maine, August 18, at two o'clock.

ELOISE WELLINGTON,
Recording Secretary

A. U. W.

(Continued from Page 172)

May 22-24—First work camp of young people from the West Hartford Church—at the Elliott P. Joslin Camp.

May 29-31—Second work camp of young people from Abington and Attleboro—Division of work between the two camps.

June 10-13—Clara Barton Birthplace Committee Work Spell at the Clara Barton Birthplace Camp. A similar work spell at the Joslin Camp on June 11th made up of women from the Unitarian Committee.

June 13—Flag Day Program. 11 o'clock — at the Elliott P. Joslin Camp; 12 o'clock at the Clara Barton Birthplace Camp. A fine program will be prepared for the day. Plan to attend, and see how we grow.

June 17—Camp staff arrives at the Elliott P. Joslin Camp for pre-camp training.

June 21—Elliott P. Joslin Camp opens.

June 25—Camp staff arrives at the Clara Barton Birthplace Camp for pre-camp training.

June 28—Clara Barton Birthplace Camp opens.

We welcome friends who wish to visit the camps during the summer. Director, business manager, or especially assigned staff member will be delighted to conduct visitors around the camps and through the buildings.

YEARBOOK

The 1953 Yearbook is now available. Universalist women, particularly those who hold office in the local groups, will find the book a valuable source of information for both organization and programs.

The foreword has been written by the Rev. Ida M. Folsom, former Executive Director of the A.U.W. and now minister of the Tarpon Springs Church. Miss Folsom who initiated the Yearbook and edited the first six volumes, set a high standard for this annual publication.

Copies may be secured from the A.U.W. office for fifty cents each.

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INSTALLATION

THOMAS CONLEY ADAMS was installed as minister of the Church of the Reconciliation, Utica, N. Y. on Sunday evening, April 19, 1953.

The Rev. Howard Gilman of Little Falls gave the Invocation followed by an anthem, *How Lovely Are the Messengers.*

The sermon was by Dr. Robert Killam, of Cleveland, Ohio, a former minister of the church. The people welcomed him and his wife with great pleasure. Dr. Killam spoke of the value of the church and Christian teachings in these uncertain times.

The most impressive feature of the service to many was the Act of Installation conducted by William Becker, president of the Board of Trustees of the church.

The Prayer of Installation was by Rev. Dale DeWitt, Unitarian Regional Director, as this is a Federated Universalist-Unitarian Church.

The Rev. Ralph Schmidt, who is also an ordained Universalist minister as well as a Utica College professor, gave the Charge to the Minister. The Rev. Dale DeWitt gave the Charge to the People.

The Rev. Paul Walenta of the suburban New Hartford Presbyterian Church welcomed Mr. Adams to the community for the Council of Churches.

Following the Recessional, the Benediction was pronounced by Mr. Adams.

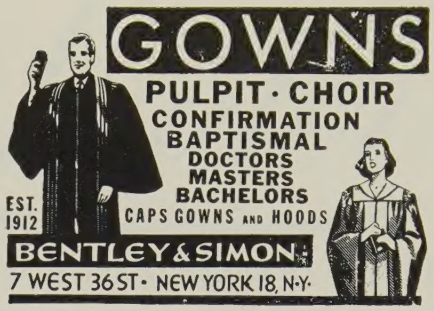
JOSEPH L. SULLIVAN was installed as minister of the Pullman Memorial Universalist Church, Albion, N. Y., Sunday evening, April 19, 1953.

Dr. Robert L. Cope of Buffalo offered the Invocation and read the Scriptures. The Sermon was preached by Dr. Fred C. Leining, superintendent of New York Universalist Churches.

Dean Angus H. MacLean offered the Installation Prayer and gave the Charge to the minister. The address from the chairman of the Board of Trustees was delivered by Judge Francis A. Sturges. Dr. Ellsworth C. Reamon gave the Charge to the Congregation.

Greetings from the Albion churches were brought to the new minister by the Rev. Earle I. Hamlin.

The Benediction was pronounced by the Rev. Joseph L. Sullivan.



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NOTICES

FERRY BEACH PARK ASSOCIATION

The Annual Meeting of the Ferry Beach Park Association will be held at 3:00 P.M., Saturday, August 15, 1953, in Rowland Hall, Ferry Beach, Saco, Maine.

Reports, elections and such other business as may legally come before the Association at that time will be transacted.

—GEORGE J. W. PENNINGTON, *Sec'y*

VERMONT AND QUEBEC UNIVERSALIST-UNITARIAN COMMITTEE

Vermont and Quebec Fellowship Committee, April 29, 1953. Reciprocal Fellowship granted the Rev. Leroy M. Hartings, an ordained minister of the Congregational church.

—CLIFFORD D. NEWTON, *Secretary*

PENNSYLVANIA FELLOWSHIP COMMITTEE

March 15, 1953, granted lay license to preach to Walter J. Bethauer, Pittsburgh, Pennsylvania.

April 21, 1953, granted full fellowship to the Rev. David J. Hayeman, Universalist Church of the Messiah, Philadelphia, Pennsylvania.

April 21, 1953

—E. B. CUNNINGHAM, *Secretary*

VERMONT-QUEBEC FELLOWSHIP COMMITTEE

Granted a letter of transfer to the Rev. Joseph L. Sullivan on March 30, 1953 on his removal to New York.

—CLIFFORD D. NEWTON, *Secretary*

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